THE PRIMITIVE BAPTIST.

BURWELL TEMPLE, EDITOR. { "COME OUT OF HER, MY PEOPLE." } N. W. POOL, PRINTER.

Vol. 18. *Raleigh, N. C., Saturday, June* 10, 1854. No. 11.

COMMUNICATIONS

For the Primitive Baptist.

THE FOURTH KINGDOM.

Dear Brother Temple:

I have been expecting for some time, to see or hear something said about the affairs in Europe, being the fulfilment of a considerable portion of scripture—describing the fourth kingdom and its end. But as I have not seen any, I will give some such view as I have, which may call the attention of abler pens, as I have never written any for public print.

We have many bibles and presses, both religious and political, but many [illegible]

The interpretation. Nebuchadnezzar was this head of gold; the silver was the second kingdom; the brass the third kingdom, which I believe to be the first Roman Empire. (40th v.) "And the fourth kingdom shall be strong as iron; for as much as iron breaketh in pieces and subdueth all things: and as iron that breaketh, all these shall it break in pieces and bruise, [41st] And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, for as much as thou sawest the iron mixed with mirey clay. (42nd) And as the toes of the feet were part of iron and part of clay. So the kingdom shall be partly strong,

stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Isa. 8: 14. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. Rom. 9: 32.—Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone. 33 v. As it is written, Behold, I lay in Sion a stumbling stone, and rock of offence: and whosoever believeth on him shall not be ashamed.

I think, reader, the above passages fully show that Christ was called a stone, and that this stone was Christ is very clear, and that his kingdom was set up in the time of the third kingdom, which was the first Rome.

I will bring a few more passages.

Luke 2: 1. And it came to pass in those days, that there went out a decree from Cesar Augustus, that all the world should be taxed. 2d v. And all went [illegible] of the Cesars, for Paul appealed to Cesar.

Now the next kingdom that got the power over all the world was the fourth kingdom, and prefigured by the iron legs and iron and clay feet and toes. Now the legs were of iron, but the feet and toes were part of iron and part of potter's clay; the same thing was shown to Daniel in his vision of four beasts. See 7th chap. The fourth was the worst of all. See 7th ve. After this I saw in the night vision, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns. Now John calls this beast the first. Why? Because it was the first which was to come after his day; and he saw another which came after, and was connected by an image. See Revelation 13th ch. 1st v. And I stood upon the sand of the sea, and saw a beast rise [illegible] having seven heads and

of times. Rev. 12: 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. The woman I understand to be the church, the wings I suppose to represent the Old and New Testaments, that have nourished the church so long—the time during this worst kingdom, though many of the saints have fell in persecution, yet Christ preserves his kingdom, as he said to Peter. Matt. 16: 18. And I say also unto thee, Thou art Peter, and upon this rock I will build my church, and the gates of hell shall never prevail against it. The rock has already been shown, where the church or Christ's kingdom is built. Daniel also shows that in the time of this kingdom, some of the saints should fall. 7: 21. I beheld and the same horn made war with the saints and prevailed against them until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

I believe the same time is given in the of forty-two months. Rev. 13: 5. And there was given unto him a mouth speaking great things and blasphemies, and power was given unto him to continue forty-two months. 11: 2. But the court which is without the Temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread underfoot forty and two months. A day for a year is counted in scripture by Daniel and Ezekial which, would be 1260. This agrees with Rev. 12: 6. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days:" which was the time of the kingdom. 16 v. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. Daniel also speaks of help. Help, I suppose to be of another; and see how the Church of Christ has had help in the time of Constantine, and by Martin Luther, John Calvin and the American independence.

Now, when shall we commence counting the time of this kingdom, from the destruction of Jerusalem? I think not, for that was in the time of the third kingdom, and the fourth kingdom was to tread it underfoot forty and two months, which was John's first beast, and Daniel's fourth, also the iron and clay kingdom. Now Daniel tells us of this in the same verse, 12: 11. And from the time that the daily sacrifice shall be taken away (which I understand to be at the destruction of Jerusalem,) and the abomination that maketh dessolation set up, [which I believe was the sitting up of the fourth kingdom, for the third kingdom that made Jerusalem dessolate had been set up long before.] There shall be 1290 days, [now here is thirty days or one month over the 1260.] Is this the same time? I think not; for John says after the beasts and false prophets were taken away, the remnant was slain. Rev. 19: 21. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Who were the followers of the beast? My opinion is, that the twelve hundred and sixty is to the time of the taking away the beast and false prophet, and during the thirty years after the remnant—or followers of the beast with the sword of the Lord.

Now the followers were not only the followers of the first beast, but were in connection with the second beast that John saw. See 13th ch. 11th v. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. Now John don't say he saw him *come up*, but *coming up*. I believe he has been coming up 137 years, and has not got the whole of his number yet; but is increasing fast. See his number. 18th v. Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred threescore

and six. I think this 666 is so many degrees or steps. See the image that connects the two beasts and followers. 14th v. And deceive them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. I claim this image to be the connecting link. See 15th v.—And he had power to give life unte the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed.

Now, reader, see yourself between two fires! or in danger of a temporal death! or to be burnt in the wrath of God! See 14th chap. 9th v. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, (10 v.) The same shall drink of the wine of the wrath of God, which is poured out without mixture in the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. 11 v. And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.—(This time has not passed, for it is in the time of John's second beast.)

Now, reader, what is the cause of this severe punishment wherewith God will punish the disobedient and guilty? Are you not afraid of it? If so, worship God, and know no other but Jesus Christ and him crucified. He is the only Saviour, and his is the only religion that is worth having; and they that have it were born to it. This is the only religion you can be born to, and him that has not been born again has not the Christian religion, from what I understand from the Bible. Now what must become of all other religions? Why! are there two, or three, or four, or more? If so, where did they get them? Did not all other religions come from him that goeth about as a roaring lion seeking whom he may devour? Him who gave the beast his power, and his seat and great authority, and whose tail drew the third part of the stars of heaven and did cast them to the earth, and as long as there are two religions in the world so long there will be one that is not the Christian religion. This I can plainly show from the Bible, and if not the greatest sin on earth, the word of the Lord has gone forth against it, and will it not accomplish whereunto it is sent? See the scriptures already referred to, as well as many others, and then think how the same associations or churches, or individual members, can hold so many religions! See, in addition to the scriptures already mentioned, the 32d chap. of Exodus; Deut. 13th chap.; Judges 3d chap.; 1st Kings 11th chap., also 18th ch., and many other passages, and in every place where they had two, or more than one, see if they were not idolators. Man may be an idolator with only one religion, but with two can he miss it. Idolatry had to have a law in the time of Daniel's fourth kingdom, for he worshipped the God of forces, and this is that kingdom or beast, and will he not try for a law? Yes, no doubt.

I am trying to drop off much that I may bring this piece to a close.

I promised to show that this is the fourth kingdom, and it is near the end of it; and as many, and for many centuries, have believed that this kingdom commenced with Popery, let's see how that will agree, and take into consideration other things, as we have the time, that this kingdom is to exist. Now if we can get the time when it commenced, we can come at it. So if it commenced with the first Pope or Univer-

sal Bishop, from what I learn this commenced in the year of our Lord 606. See Buck's Theological Dictionary on anti-christ, also on inquisition, also on persecution. See how his short statements agree with Daniel, Thessalonian's 2d Epistle, 2d, and Revelation.

I have already shown from Daniel that the fourth kingdom was to be the worst, and he would exalt himself against the Most High and cast down many of the saints. And has he not done it? Yes, verily, history abundantly declares it.

Let me give a few words from Buck. It was about the year 606 that Pope Boniface the 3d by flattering Phocus, the Emperor of Constantinople, one of the worst of tyrants, procured for himself the title of Universal Bishop. The Bishop of Rome and Constantinople had long been struggling for this honor, but at last it was decided in favor of the Bishop of Rome, and from this time he was raised above all others, and his supremacy established by imperial authority. It was now also that the most profound ignorance, debauchery and superstition reigned. From this time the Popes exerted all their power in promoting the idolatrous worship of images of saints, relics and angels. The church was truly deplorable. All the clergy was given up to the most flagrant and abominable acts of licentiousness. Places of worship resembled the temples of heathens more than the churches of christians. In fine, nothing could exceed the avarice, pride and vanity of all the Bishops, Presbyters, Deacons, and even the clustered Monks. All this fully answered the description St. Paul gave of anti-christ. 2d Thes. 2d ch.

It is necessary also to observe that this epoch agrees best with the time when, according to prophesy, he was to be revealed —the rise of anti-christ was to be preceded by the dissolution of the Roman Empire. The establishment of a different form of government, in Italy and the division of the Empire, into ten kingdoms. All these events taking place makes it very probable that the year 606 was the time of his rise.

Now see how plain this agrees with the description of Daniel and John. They both tell us the beast had ten horns, which was ten kings; and he was to continue for a time, times, and a half. Also it is described by 42 months and 1260 days. Now add 606 and it will be 1866, which *I* believe will be the time when this beast or kingdom will go down, or the theme that will end the beast and false prophet. Now is there any thing more wanting to show that this is the kingdom described by Daniel and John? If so, and bad things will answer, we have a plenty on record given in the different ages of this kingdom. See Buck on inquisition in the church of Rome—a Tribunal in several Roman Catholic countries erected by the Popes for the purpose of punishing religious people in the most cruel manner. I only give a few words in this place. He says, And the people stand in so much fear of it that parents deliver up their children, husbands their wives, and masters their servants, to its officers without daring in the least to murmur, to be imprisoned for life. Have all their property taken from them, others condemned to the sword—others to be drowned—others to be burnt alive!

Terrible persecutions, says Buck, were carried on in various places of Germany and even in Bohemia, which continued about thirty years, and the blood of the saints was said to flow like rivers of water. The countries of Poland, Lithuamea and Hungary were in a similiar manner, deluged with blood. In Holland it is said, By some fifty thousand others, one hundred thousand suffered by the hand of the executioner. In France it is said, About a hundred thousand men, women and children, were massacreed—and, to express the joy, the Pope gave thanks for so great a blessing conferred on the sea of Rome,

and, to express their joy, the cannon was fired and the whole city illuminated with bon fires, and no one sign of rejoicing omitted. In the time of Lewis 14th it is described to be worse, and Buck says, it cannot be pleasant to any man's feelings who has the least humanity to recite these dreadful scenes of horrow, cruelty and devastation. There is too much of it to put in this place and too bad. It is like the iron legs of the fourth kingdom, and if any one will read it they will say so; and the iron is not all out of it yet. It will struggle some in its death, and the second beast described in the latter part of the 13 ch. Revelation, which is connected to the first beast, has much to do; and he is up, but not quite all up; but he is very numerous and the dragon's tale, is adding great numbers. I believe he has got his share of stores of North Carolina.

A word or two more from Buck and then I proceed on. He says, England, Ireland, Scotland, and Spain all took part in the beast by acts of cruelty to gratify the beast, and it is said, the Pope and his clergy feasted their eyes in the scene of blood of the saints and the cruelty that they inflicted on them. Now, reader, I think here was the two iron legs, the Pope, (Daniel's letter, 7: 8.,) and the cruel Emperor who could see all this and never say, stop, you can't punish my people! So this commenced with the first Pope or universal Bishop; we will say at the knee, and continued until the time of reformation by Luthur and Calvin. The article here is a joint one—Luthur was born in the year 1483; Calvin 1509. Now the Almanac describes a line as paseing from the head down to the feet and toes, and if this sign commenced with Nebuchadnezzar, the golden head, it has past, as described by the word of the Lord down to the fect. I conclude it was in the iron legs for about 900 years, and in the feet and toes since, which has been about 348 years. So there remains 12 years to come. See, in 606 it commenced, with the first Pope 900 years, to the reformation 348, to the present time twelve years to 1866. Think it won't go down by that time, if this calculation is right? for the word of the Lord has never failed. Now, reader, were we to go to Rome, London, Babylon or any wherelse, to see if this is toe time, look at the Baptists—the church that can be traced back to the days of the Apostles—and see how it is divided. Now the laws of America did not do this, but the Dragon's tail drew a third part of the stars, and you might as well say, "Hold on, Colemon!" as say, "Turn loose, brother! here is danger!" for they won't believe you nor the Bible neither.

But what are they doing over the water? have not France and England got Bibles? Yes; and have they not tried to keep out of this hot water? Yes; but the Baptist blood and ashes are remembered. See Rev. 6: 9. And when he had opened the fifth seal, *I* saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held. (10) And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? (11th v.) And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also their brethren, that should be killed as they were, should be fulfilled.

Has not christian blood flown in abundance since John wrote these verses? and may not that time appear at last when that great work may have commenced? Now if their blood should be as dear to this generation as the righteous blood shed from Abel to Zechariah was to the Jews, agreeable to the number, may not hearts begin to ache—eyes to overflow? But will the Lord spare? See Rev. 16th ch. 5th v. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus. 6th v. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 19th ch. 17th v. And I saw an angel standing in the sun, and he cried with a loud voice, saying to

all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the Great God; (18th v.) That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

Brother Temple: Do you not remember the spot in the sun about 20 years ago? and what a pale blue appearance it caused the sun and its light to wear—and which was seen all over the world? Was not this the angel? Some are of opinion it was a spot that belongs to the sun. If so, why does not the sun have that pale-blue appearance at other times? Men are apt to imagine something to relieve their minds instead of obeying God. 120 years were granted the Antideluvians for a space of repentance; 40 days were granted the Ninevites, and about 20 years to the worst kingdom; and where is the repentance? There have been greater numbers added to the followers of the beast in the last ten years than there were in 50 years previous. See Rev. 12th ch. 4th v. "And his tail drew the third part of the stars of heaven, and did cast them to the earth." Now, reader, if you are at a loss to know what these stars are, let me say, I believe they are preachers; and they were cast to the second beast that John saw coming up out of the earth; but I can't explain this thing here. Rev. 19: 19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20: And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 2: 1. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh. See how this agrees with Daniel 2: 34. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and break them to pieces. 35: Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. 44th v. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. 7th chap. 18th ve. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever.

Now Daniel speaks of another time, which he calls a blessed time; which time I believe is including the time of the happiness of the saints, when they will possess the kingdom; but what great event will take place at that time he does not show, that I recollect, and if we cannot get it from some other passage it remains a secret; but it may be that John gives it. See Daniel 12: 12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

Now, after John tells us of the taking away the beast and false prophet, which I have described at the end of 1260 years, he tells us also of the slaying of the followers of the beast, which I have described at the end of Daniel's 1290 days or years; which is 30 years later than John tells us of the taking away the Devil and Satan.

See Rev. 26: 1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2d v. And he laid hold on the Dragon, that old Serpent, which is the

Devil, and Satan, and bound him a thousand years, (3d v.) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. 4th v. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. 5th v. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6'v. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Now here is the blessed time that I believe Daniel alluded to in the 12: 12: also 7: 10., when the judgement should sit.

Now if the time be right, and I have made the right calculation, this brings to the date 1941. If we could see the blood and measure the sorrow that I believe will take place between now and that time, it might be a wonder. See Daniel 12: 1. And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. (This has not yet been fulfilled.) 2: And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 3: And they that be wise shall shine as the brightness of the firmanent; and they that turn many to righteousness as the stars forever and ever.

PARROTT MEWBORN.

N. C., Greene Co., April 22nd, 1854.

Brother Temple: I have believed for about 20 years, that this great blood shed was to take place, and have said so in my preaching many times; and I believe it will go over the whole earth: and will sweep all Idolatry off the earth. I could give many other scripture passages concerning of it, but fear I should be too lengthy. I do not believe the Jews will suffer much in it; their great day of suffering is past, and the time will come again when they will be blessed as christians.

I did not know what the second beast was until I read the book I alluded to, that compared with the Bible, which satisfied me. I don't believe there will be much more peace on earth until all be fulfilled.

P. M.

For the Primitive Baptist.

LET BROTHERLY LOVE CONTINUE,—HEB. XIII. 1.

No. VIII.

"A new commandment I give unto you, That you love one another." John XIII. 34.

All scripture is given by inspiration of God, and is therefore entitled to our highest consideration. But if there be a difference, it will perhaps be generally conceded as existing between those portions that emenated from the lips of Messsiah, and those that were first spoken by his Apostle and prophet.

If the words of Paul are entitled to great weight, certainly the words of Paul's Lord are, and our admiration involuntarily heightens, when listening to the immediate declarations of him who spake as never man spake.

Our blessed Lord and Saviour Jesus Christ, is the brightness of the Fathers' glory and the express image of His person; He is before all worlds. He upholds all things by the word of his

power. By him the worlds were made. He is the eternal Logos or Word of God. He was in the beginning with God, and he was God. The same was made flesh and dwelt among us, and we beheld his glory, (say the Evangelist) the glory as of the only begotten of the Father full of grace and truth.

He came in the fulness of the time to put away sin by the sacrifice of himself —to abolish death and bring life and immortality to light through His glorious gospel. He came as the Great Teacher sent foom God, to expound to his people those sublime mysteries of grace, which had been hidden for ages and from the foundation of the world. He is emphatically the Way, the Truth and the Life—the only way of the Father. The words that he speak unto his people, are words of spirit and of life.

His words are words of import, of power, of specific design; they are words of authority, of love; of wisdom, righteousness, sanctification and redemption.

They must be attended to and heeded by all who profess to be pupils of this great Teacher, otherwise the pretension is vain and carries contradiction upon its very face.

Remember that our Lord Jesus Christ, is the great Founder of Christianity—the author and finisher of Faith—the chief corner-stone in Zion—the Head of his church—the Bridegroom of the bride—the Saviour of his people; —the Maker and Husband of the redeemed. Therefore we should listen to what he says.

On a certain occasion the disciples came unto him and enquired of him, "Who was greatest in the kingdom of heaven. And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye become converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18th chap. I expect when these words were pronounced pride took a sudden fall. Further comment is unnecessary.

Again. "And he came to Capernaum: and being in the house, he asked them, What was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. And he sat down and called the twelve, and saith unto them, if any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name receiveth me; and whosoever shall receive me, receiveth not me but him that sent me." Mark 9th chapter. Comment is again thought to be unnecessary. And again, James and John on a certain occasion desired a peculiar favor of the Lord; which was to sit, the one on his right hand and the other on his left, when he entered into his glory. The others were displeased with James and John for making such a request, but the Saviour called them all unto him and saith unto them, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but who-

soever will be great among you; shall be your minister; and whosoever of you will be chiefest, shall be servant of all. For even the son of man came not to be ministered unto but to minister, and to give his life a ransom for many." Mark. 10th chapter. Thus speaks the Teacher sent from God,—this is divine instruction; and a light shining in a dark place.

And again. "And there was also a strife among them, which of them should be *accounted* the greatest. And he said unto them, the kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. *But ye shall not be so:* but he that is greatest among you, let him be as the younger; and he that is chief, as he doth serve. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth." Luke. 22d. chapter. What a lesson of instruction, what an example of humility!

And again. "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye *know* these things, happy are ye if ye *do* them." John 13th chapter. A word to the wise is sufficient.

And lastly. "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go ye cannot come, so now I say to you, A new commandment I give unto you, That ye love one another; as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:—33, 34, 35th.

LOVE seems to be the fulfilling the law of Christ indeed here. It is one of the distinguishing traits in the christian character. By their strong attachment for each other they are to be known among all men. It is a positive *command*.—"A new commandment I give unto you that ye love one another." Who among the house-hold of faith is excused? Who can get above, who can fall beneath, or get around this positive command? It stands now as fresh, as vigorous and all important as it did the moment it escaped Emanuel's lips; and woe be to the mortal who would spurn, repudiate or reject it.

Now, brother Temple, what I should like to see is for Brethren to dwell together in unity—for them to manifest a love for each other. How are all men to know, these are disciples of Christ, if love for each other be wanting? Let this evidence be given to the word by all means, that they are the children of God. Men of the world for ages have been astonished at the great degree of love existing among christians. It is a thing now pretty generally conceded, that Predestinarian Baptists, love each other better and stick closer together than any other people beneath the sun. This love and union has proved a bulwark, too; let it not be thrown down now. This love is the beauty of Zion, the defence of Israel, the terror to evil-doers, an eye sore to Mystery Babylon and a great glory to the Prince of Peace.

It is earnestly insisted upon by both

Apostles and Prophets; and no one can read the scriptures with a desire to be benefitted thereby, without discovering the great importance attached therein to "Brotherly Love"—spiritual affection,—christian kindness. If the admonitions from others could by any means be unheeded, certainly those from our Saviour cannot be with impunity. Who so bold; who so daring; who so reckless and rebellious as to openly resist and set at naught the positive teachings and commandments of our blessed Lord and Saviour on this subject? It is a venturesome business; and if such a course is persisted in by any, it will end in ruin and disgrace.

Twenty years ago, when the afflicted sons and daughters of Zion, first broke loose from the embraces and poisonous breath of false friends, and stood a very diminutive host, separated from all the other various combinations of men;—they stood shoulder to shoulder, saw eye to eye and spake often one to another, the same things in Christ. They then felt their weakness—knew their dependence, and each little squad came out, verily thought itself alone in the world. They had tasted the bitter waters of strife, but the crisis had passed; the line of demarcation had been drawn, and all those on the right side of it were enjoying a great calm. Indeed they loved one another with a pure heart fervently. They were more precious in other's sight than if they had been solid lumps of gold. Far above rubies did they shine in each other's estimation, and altogether they did seem to approach and exhibit the virtues of the Pearl of great price.

What has occurred to change this aspect of affairs? Is it because we have gathered through the medium of our Periodicals that there are genuine Baptists in more places than one? If so, ignorance would have been a blessing. Better not to have known the numbers and strength of our forces, if the object of such information is to divide and conquer.

Better not to have known who and where our brethren were, if we are to send them daggers and denunciations, instead of epistles of love. Better never to have known, how many there were of us (poor things a mere handful at best) or how many valiant-hearted soldiers we could muster on the field of battle; if such knowledge only enabled us to calculate how many divisions, it was yet necessary to make in our own ranks, before the enemy could be successfully attacked.

Some think that anti-christ ought to be attacked even now—that there is no time to lose, by dividing up, and that all our forces are not too numerous for such an engagement.

If so it seems advisable that we strengthen and bind together, rather than divide,—that we call upon some of our able, talented and brave officers to reserve their strength for the common foe, rather than waste it on each other.

Let it be borne in mind that no question can be fairly discussed among brethren, if love be wanting. This emotion is absolutely necessary to begin with or else all the labor is lost. To arrive at the truth on any subject and especially one of a highly profound and mysterious nature, by getting mad beforehand, and then debating it in angry manner is utterly impossible,—it is perfectly absurd; and christians ought to know better than to make such an attempt.

And yet strange to say some have been found in nearly all periods of

church history, to adopt this very course.

The more abstruse, mysterious; high and incomprehensible topics are those frequently chosen by passionate debaters, in order to show their wisdom to better advantage, and nine times in ten they verge farther from the truth than towards it, and make mystery more mysterious and hidden things less plain.

It matters but little on which side of a question such combatants arrange themselves, the consequence is generally the same, disgrace in the end to all concerned.

The reason is obvious; the holy, high and mysterious things of God are not to be found out by angry controversy. They must be reached in a different way. The seeker—the earnest enquirer after truth, must approach the footstool of the mercy seat in a way of prayer and supplication. He must go humbly there, and ask God for wisdom, who giveth to all men liberally and upbraideth not. He must go there as a beggar, shearn of all his boasted honors, instead of a mighty warrior, with them standing thick upon him. He must go there as a poor dependent creature upon an independent God—as a poor ignorant sinner, trusting in God that He will reveal more of himself to him and more of His Son Jesus Christ in him. And with such a purpose and in such a manner a poor seeker for divine knowledge never yet went in vain and never will.

May the Lord enable his dear children all, to adopt this course.

Brethren, one and all, from Maine to Mexico, from the Atlantic to the Pacific Ocean, let us consider and reconsider, and endeavor to walk more worthy the vocation wherewith we are called, stand together, see together, pull together, love together, and press forward together towards the mark for the gaining of the prize and high calling of God in Christ Jesus our Lord.

I have noticed some strife among the shepherds; may the Lord bring it to an end, and send them to feed the flocks instead of measuring crooks with each other. I have done. May God speed the good cause of "Brotherly Love," and His name shall have the glory. Amen, and Amen.

C. B. HASSELL.

Williamston, 25th May, 1854.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I try to write to you but through much difficulty, from the following causes, first, it is through much difficulty I write from the great loss of eye sight, for while I am trying to pen this scribble my pen seems to make two marks at one stroke.

Another difficulty is a natural lack of mind and talent to convey to you, the feelings of love and joy I often feel while reading or hearing the many sweet communications from so many of the brethren and sisters yet speaking to each other in love through the old Primitive Baptist, and I hope I am thankful to the Christian's heavenly Intercessor for the gift to the Church, of so faithful an editor as we have to the Primitive. Yet, brother Temple, I know that you are always dependent entirely on the unerring guide of the Holy Spirit of our God, under whose influence, my prayer is, that you may ever be kept, and our paper may be long sustained to the honor of the cause of King Imanuel, and that the older it gets the richer pasture it may afford for the sheep and lambs of the fold; for I can say, whether I bear any relation or not to that

fold, me thinks I have found the Primitive a watering and resting place to me. I have been almost a continual patron and reader of that paper from its third Volume, and I have found in the main its columns to be filled with much edifying matter, and so much of christian cement or love in the many communications therein written, that has been well calculated to keep the brethren and sisters willing subjects to the gospel yoke, under which they find to be easy and their burden light.

Brother Temple, my paper comes regular to hand, accompanied with my nephew's, John Gentry's, paper. He and his wife are firm old School Baptists, and I believe are sound in the faith of the gospel; though it has been the will of Almighty God to afflict his wife more with bodily suffering than any other person I ever saw. She has been the subject of severe suffering daily for the last nine years, with so much complicated disease that it is difficult to tell what is the principal. They both take great delight in reading your paper, and I do think they both are the true objects of christian charity, and if you can afford the Primitive continued to them, gratis, as you have done, it will certainly be received with gratitude.

Now, brother Temple, if I should offer you an apology for the delay of my remittance, it would be no profit to you. Therefore I hope you will bear with me. So I enclose one dollar for the Primitive for 1854.

Perhaps I better close my scrap; it may be I have written more than is necessary; or it may be my duty to say to you to withhold the above from the public eye; but I shall submit that matter to yourself. and I shall remain content, and remain, I hope, your brother in tribulation.

DANIEL GENTRY.

S. C., May 22, 1854.

☞Brother Daniel Gentry is hereby informed that his request to send the Primitive to John Gentry, gratis, is complied with cheerfully.

PRIMITIVEBAPTIST

SATURDAY, JUNE 10, 1854.

RALEIGH, NORTH CAROLINA.

THOUGHTS ON MAATTHIS BEING chosen as one numbering among the twelve Apostles.

This was prophesied of in Psalms 109: 8. "Let his days be few; and let another take his office." This is not only a prophecy, but a command; and if a command, to whom was it a command? Certainly to the Apostles, or to those who did act in casting lots.

We shudder at the thought of charging the Apostles with a mistake, or having done wrong in casting lots to fill the vacancy of keeping up the number, 12. Why was Joseph called Barsabas, who was surnamed Justus, and Matthias, put into the nomination? Let the scripture decide. "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Being from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias."—Acts i. 21—23. What was the necessity of one being ordained? Why, to be a witness. Why were these two men put into the nomination? Because they

had followed with the disciples, and were as it were eye-witnesses. "From the baptism of John until that same day that he (Christ) was taken up from us," says Peter. Does this show ignorance or a premature act in casting lots? "And let another (or appoint another) to take his bishoprick." If the Apostles erred in so doing, is it not strange that Paul, when he came into the apostleship, or any other of the disciples of Jesus Christ, from that day down to the nineteenth Century, never discover the blunder, or did not possess faithfulness enough to even point out the error committed by the Apostles? So far as we are concerned, we should blush at the thought of charging the Apostles with having transgressed, and ushered authority that did not belong to them. What was the necessity of this appointment or ordination? Why, to keep up the number, 12, until Saul was converted and brought into the the number of the Apostles.

We hear nothing of the acts of Matthias after his ordination. Judas betrayed Christ in the year thirty-three, and in the same date was Matthias chosen or ordained as one among the Apostles. In the date thirty-four was Saul converted of the Lord and brought into the Apostleship with the other Apostles.—The act of the Apostles in casting lots, or ordaining Matthias as one of their number, in our thought, was to extend the definite number as witnesses to the introduction of Paul into that number; from whom we hear much, and much to the purpose.

If we begin to question the correctness of the Acts of the Apostles, we might as well lay down our present Version and consent to a new translation of the Bible, taking out all the *wills* and *shalls* in the Bible, and throw all upon contingencies; and bid good speed to all the men-made institutions of our day, as so many auxiliaries to help God convert the world. If the Apostles committed an error in ordaining Matthias to their number, they must not have prayed in that faith which is the gift of God, and the fruit of the Spirit. "And they prayed, and said, Thou Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place."—24, 25. Now we have about as much right to charge upon the Apostles, that they did not ask by the impulse of the spirit in prayer, or pray without faith, or if they had faith it was a wrong faith, which would have been sin—("Whatsoever is not of faith is sin")—as to charge the Apostles of doing wrong in casting lots for one to be numbered with them to make the number 12.

We do hope and trust that our brethren will not allow themselves to try to be wise above what is written or revealed. That the Apostles erred in casting lots and ordaining Matthias, appears not to be revealed to the Church of God, or ancient or modern Historians, as we have seen.

SMALL POX IN RALEIGH!

This dreadful disease made its appearance in Raleigh on Monday eveing 28th of May on the person of a foreigner.—He was taken on Thursday (June 1st) by the Town Authorities and conveyed to a house about a mile off. But as he staid some three days after arriving, we are very fearful of more cases.

For the Primitive Baptist.

DEAR BROTHER TEMPLE:

I take this opportunity of writing a few lines for the information of the brethren with whom I have lately travelled amongst. I started about the first of February for the Western country. My first interview with any of the brethren was in Guilford county, N. C., at the Cross Roads church: I was with Elder H. Tatum at his monthly meeting. From thence I shaped my course westwardly until I arrived in new Virginia, in Washington county. There I fell in with Elder Thomas Colley and the brethren about Rush Creek Church. This little church and their Pastor, Elder Colley, I found to be sound in the faith of the gospel,

and contending for the faith once delivered to the saints. They seemed to have been much troubled by the new schemes of the day. This church belongs to the Washington Association. From thence I moved on into Tennessee, and stayed one night with brother Wilson Oliver, near Beanstation I met with Baptists occasionally; I liked the conversation of some: and some I did not. I arrived in Alabama, and was several times in company with Elders W. Crutcher, D. Jacks, and J. Holloway. I visited several churches in the bounds of Flint River Association. One thing I would observe among all the brethren I saw and was in company with. I saw none that seemed to have the big-head—that is, big "I" and little "U." They seemed to possess a spirit of humility, esteeming others better than themselves. I think grace teaches humility. Every one that is born of the spirit of God feel their dependence upon God for every spiritual and temporal blessing, for all comes from God.

On my return from Alabama I travelled a different rout from the way I went. I promised brethren Oliver and Colley to call on them and have some appointments. But travelling a different road, I hope will be a sufficient apology.

When I look back at my past travel over mountains and hills, through dangers, seen and, no doubt, unseen, to me, I can but adopt the language of the prophet: The Lord is good—a strong hold in the day of trouble—and he knoweth them that are his, and put their trust in him. I can but adore the riches of God's grace, and his goodness in so mercifully preserving me all my journey through. I desire a thankful heart to the Lord for his great goodness to me a poor sinner; for if I ever get to heaven it will be grace to the chief of sinners through the merits of our Lord and Saviour Jesus Christ applied by the Holy Spirit. This is my only dependence for heaven and eterna glory. I remain yours in hope of eternal life through Jesus Christ our Lord.

WILLIAM BURNS.

N. C., April 14th, 1854.

FRIEND TEMPLE:

I am requested to send you a few lines. Sir, would you be so good as to publish, in your Primitive, the death of Jessee Cooper, at his Residence in Onslow County, at 5 o'clock A. M, on the 25th of May, 1854? (☞ Yes)

Jessee Cooper was a member of the Primitive Church for about 22 years. Aged 57 years. He was a faithful and pious member, an affectionate husband, a kind parent; and was much beloved by all that knew him. He has left a widow and 7 children to mourn their loss; but there is a solace in all our sorrows for him,—he died in peace with God and all mankind!

"To friends and kindred, far and near,
I am bereft of one that's near.
Long did we live in peace and love,
But he is gone to reins above.

My bosom friend from me was took—
I scarcely can now stand the shock!—
To think on earth we'll meet no more,
It does me trouble truly sore.

I oft times cast my eyes around,
My dearest friend cannot be found;
My children oft times weep and cry,
And yet their Father is not nigh!

The breach is great, it's bound to be,
As all my friends can truly see,
My little babes no Father have,
Who can to them instruction give.

Seven children yet remain,
Oh! help me, Lord, them to maintain,
And guide them well in future days
And teach them all their farther's ways."

I am, sir, truly your friend,

JOSEPH EMETT.

New River, May 26th, 1854.

RECEIPTS.

Ala.	John Lee for Primitive *Baptist* and Freedom's Blade,	1 50
"	Thos Bragg for confession of faith and 6 months for Prim.	1 00
"	Young Lee for self, *Samuel* Lee, B Page, to May 28, 55,	6 00
Ark.	John S Daniel for self, J W H Daniel, Wm Kerkaudle. Thos Adams to *May* 20. 55,	4 00
N. C.	Jas G Woodall for 54,"	1 00
"	Linn Adams for *Mrs* Creach,	1 00
"	Jas Highsmith to Jan 55,	1 00
"	Elder Josiah Smith for self, Syndonia Hagans, B C Smith, John *Hervit*, Jabez Smith, Job Smith and Isaac Meeks to May 5th, 55,	6 00
"	Green Daniel for 54,	1 00
"	Solomon Hassell for 55,	1 00
Ky.	Thos Vass 53.---4,	2 00
Tex	Elder Wm Smith for self $1.25. Elder W T Caperton, debate and Prim.	2 50
"	Isaac Wood to 31s May 55,	1 00
Penn.	Thos *B* Moseley 54,	1 00
Miss.	George Tubb to 54,	1 00
Ga.	Mrs Malinda Ware 54,	1 00
"	John C *Hancock* to June 1st 54,	1 00

AGENTS.

N. CAROLINA.—Elder Hosea Preslar, James Murry P Jones, Wm George, John C. Nash. Wm. V, Harris, Thos. Tilery, Henry Sheperd, Elder C B Hassell, Austin Durham, Joseph R. Croom. George Neathercut, James Potter, G. W. Fill, Samuel C. Morrow, Elder Josiah Smith, Leonard Daniel, Elder James Wilson, Wm. Barnes, Simpson Pata, William D. Taylor, M. Wilder, S Hassell, Sovereign Purvis, R. Leynolds, Robert Hatcher, Elder John H. Kenady. Henry Stephens. J. Boulder, Elder J. H. Daniel, Abner Lamb, Adam Hooker, S. Tatum, W. M. Rushing, J. Miller, C. T. Sawyer. A. B. Bains, Jr., William Welch, L. B. Bennett, Elder James H. Sasser, H. Avera, Elder Benj. Bynum, W. W. Mizel, Samuel Sadler, Elder R. D. Hart, Q. A. Ward, Maximilan Tatum, W. H McKinney, R. W. Hill, James B. Woodard, Wm Welch, S. P. Horton, Hudson Stephens, Josiah Coats, Dan. Turlington, Green Brigeman Ira H. Topping, Edward W Airs.,

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OHIO.—John B. Moses, Samuel Williams,

KENTUCKY—Washington Watts, M. C. Hughe Isaac Horn, Tandy James, Skelton Renfro, L Lancaster, Elder G. M. Thompson.

VIRGINIA.—Rudolph Rorer, Elder John Clark J. Bryant, Levi Bishop, Thomas W. Walton, M Flippen, A. Rorer, Jessee Lankford, Wm. W West, G W Conner.

TEXAS.—George Daniel, John H. Cox, K. B Stallings, Elder William Smith,

PENN.—Joseph Hughes.

TERMS.

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Job Printing

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BURWELL TEMPLE